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بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

ZIKR-I-HABEEB

A page from the life of the Holy Prophet.

It is related from Ibn-i-Mas'ood that :

The Holy Prophet, may the peace and blessings of Allah be upon him, in teaching us the ways of religion and piety, used to take care lest we should tire of it, and begin to feel it as a burden upon us. For this reason he used to instruct us only on fixed days.

* * *

It is related from Anas that the Holy Prophet said :

Make things easy for the people, do not make them hard : speak to them of things that would give them joy, and do not speak to them of things that would repel them or make them afraid.

* * *

It is related from Abee Vail that :

Abdullah used to instruct people in the ways of piety on every Thursday. A man, therefore, once said to him, " O Aba Abdur Rahman ! We wish that you would instruct us every day." Abdullah answered, " Yes, but I am prevented from doing so by the thought lest it should begin to weigh upon you as a burden.

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Indeed, while instructing you, I safeguard against tiring you in the same way as the Holy Prophet used to do."

***

It is related from Mo'āwiah that he heard the Holy Prophet saying that :

When Allah wills the good and welfare of any man he gives him a taste and an insight into matters spiritual. As for me, I am only a distributor : the real giver is God Almighty. This *Ummat* shall remain firm on the Commands of God, and no one shall be able to harm it until the appointed time comes.

—*Bokhāree.*

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MALFOOZAT-I-AHMAD [1]

March, 21, 1901 (continued)

The conversation was upon how some people, like Munshi Ilahi Bakhsh, etc., are deceived by an initial progress on their part in spiritual matters, and are grossly misled thereby in regard to the position they occupy in the sight of God. In this connection the Promised Messiah remarked :—

At the initial stages, *ro'yā* and *kashf* (visions) and Revelations fall to the share of all those who tread these paths, but they are meant only to give a foretaste of the blessings to be received at the later stages. One should not allow these indications to mislead him into assuming that he had attained his final spiritual goal. The fact of the matter is that the capacity for dreams and visions is inherent in the nature of every man. It has been observed that even non-believers, even people who led manifestly bad and wicked lives, sometimes see a dream which is then seen to come true. This is because God in his mercy vouchsafes to them a glimpse of the experience which falls so abundantly and so fully to the lot of the righteous servants of God and his prophets, lest in their blind ignorance they should deny the claims of the latter. The capacity is made inherent in all, so that no reasonable loophole should be left for any one to deny a prophet. For people are prone to deny those experiences the like of which, even in the remotest degree, has never fallen to their share. In *Mathnavee Roomee* there is a blind man who began to declare that there was really no sun ; that if there was any, he could not understand why he was never able to see it himself. The sun said to this blind man that before demanding some proof of its existence he should first pray to God that he should be given the power to see. Almighty God is Beneficent and Gracious : if He

[1] Translated from *Malfoozat-i-Ahmad*, compiled and published by Sh. Abdul Hamid, Ry. Auditor, Lahore.

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had not made some vestige of this capacity inherent in the nature of man, it would have been impossible for him to understand the question of prophethood. The initial visions and revelations are intended only to call a man to God: he should take care not to stop at this stage and become satisfied with these. Accordingly we find that Bal'am was a recipient of Divine Revelations, but his *raf'a* had not yet taken place, as is implied in the words:

لو شئنا لرفعناه

i.e., he had not so far attained to the position of a truly righteous servant of God; and at last he fell.

Such visions and revelation at the earlier stages are not of much avail in themselves unless a man perseveres along this path and reaches higher things. Man cannot become *of God* before thousands of deaths come upon him, for thus and thus only can he break the shell of *humanity* that surrounds him and come out into another world.

Those who pursue this path fall into three classes. Firstly there are those whose religion is of the kind that is called *din-al-'ajāiz*, *i.e.*, the religion of *old women*. These people say their prayers, keep fasts, recite the Holy Book and practise repentance; but they do all these things in blind acceptance and imitation, without much understanding. Secondly there are those who aim at deeper and fuller knowledge, for which they strive earnestly, with steadfast perseverance and loyalty, until their efforts are crowned with success and they attain to their goal. Thirdly there are those who are not satisfied with *din-al-'ajāiz* and srtive for understanding as well, but only to a point. Before long they stumble and fall. These are the real losers. They may be likened to a man who was thirsty; he had some water with him but it was not good water. On hearing that some miles farther on there was a spring of clear pure water, the man threw away the muddy water he had with him and started towards the spring. But in his impatience and haste he lost his way and perished. Another parable to illustrate this point would be that of a well which is still in the process of

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being sunk. At first it is only a pit—a source of danger to those who might happen to pass by, for on a dark night anyone might fall into it. When deepened further it begins to yield a small quantity of thick muddy water; but at this stage too it is not of any great use: it is not safe to live on this water. When sunk deeper still, however, its water becomes clear, pure and refreshing, and it gives life to many who without it would perish.

These *faqeers* and *gaddi-nasheens* are all in the imperfect state of the well in the above parable. The Prophets of God, on the other hand, bring pure water. Only they can save the world who bring something from God. If Ilahi Bakhsh Sahib claims to be Moses, he should be asked what is the mission entrusted to him by God which has made him into a Moses. Those who come from God, they are like labourers. They toil night and day; they strive ceaselessly to propagate knowledge and Truth; they are never miserly or lazy. They never sit with folded hands.

In regard to *Khutba Ilhāmiyyah* and *Tafseer Surah Fātiha*, two works upon which Hazrat Ahmad is engaged at present, he said: We now write with such effortless ease as though we hardly knew what we were writing. This too is a kind of Revelation from God that ideas, and words suitable to expresss them, continue to flow without any mental effort on our part.

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ISLAMIC CONCEPTION OF DOMESTIC LIFE

It is an admitted fact that we spend the major part of our time in the four walls of our houses. Women spend most of their time there. Men as well spend much of their time with their parents in childhood, with their wives and children in youth and old age. It is, therefore, quite evident that to make our domestic life sweet, enjoyable and exemplary is a matter of paramount importance. But the reformation of domestic life is not an easy task. Great philosophers and lawmakers of the world have taxed their brains to the utmost to solve the problems which cluster round the home life of man ; but, apart from Islam, all these efforts have been in vain.

Christianity has virtually confessed its defeat in this sphere. That is why, the Christian Church laid such a great emphasis on رهبانیت (monasticism). Hinduism and Budhism have fared no better for celebacy holds a prominent place in the practice of both. Of all the lawgivers and reformers in the History of man, the one who has most successfully dealt with this problem is the Holy Prophet of Islam (may peace and blessings of God be upon him). Evidently, if the human race is to ripen into something higher and better, it must have time to work out its destiny ; but monasticism and celebacy can only lead to the extinction of the species. The Holy Prophet, therefore, emphatically declared that there is no place for Monasticism in Islam.[1]

He taught that the suppression of one's natural inclinations and passions hampered the growth of one's physical, spiritual and moral life. That is why, He declared : [2] التزوج النساء - فمن رغب عن سنتی فلیس منی Islam, therefore, makes it obligatory for every Muslim to shoulder the responsibilities of family life in order

1. *Musnad Ahmad bin Hambal*, Part VI, p. 226.
2. *Nisai, Abwab-ul-Nikah.*

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to enhance his own spiritual and moral capacities and in order to prolong the life of the species.

Now then, when Islam attaches such great importance to married life, the question naturally arises, what are the methods suggested by it to bring about the desired reformation in this sphere of life.

The gist of Islamic teachings about this aspect of life is found in the text prescribed as the basis for an address on the occasion of a marriage. The opening words of this text vividly portray the frame of mind in which the couple should embark upon married life. It says :—

> The real praise is due to Allah alone ; we human beings, are devoid of virtues : Only Almighty God is free from defects. We beg assistance from Him alone and do not look for help from any human being.[3]

Thus the husband is expected to realise that all his hopes and expectations can only be realised by the grace of God. Similarly the wife is expected to bear in mind that the fulfilment of her hopes lies in the hands of her creator. The two of them are mindful of their own sins and shortcomings and consequently vow to bear with each other and to help each other towards the attainment of a higher ideal ; and they pray for grace from Almighty God to help them at every moment. God, the merciful Father, in response, showers His bountiful blessings upon them and guides them in every walk of life. Thus their domestic life becomes a model and they enjoy the blessings of paradise here and hereafter.

Heredity has a great and important share in determining the formation of our character. The Holy Prophet of Islam has therefore advised every Muslim to select a life-companion with a deep, strong, and enduring virtuous core.[4]

He has directed us to pray at the time of sexual intercourse in the following words :

> O God ! Save us from *Shaitan*, and save our offspring too.[5]

---

3. *Balughul Miram, Kitab-un-Nikah.*
4. *Tirmazi, Abwal-un-Nikah.*
5. *Ibid.*

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Psychologically the effect of this prayer is deep and incalculable, as also of the *azān* and *iqāmah* which the Holy Prophet ordered should be recited in the ears of a new-born child as soon after birth as may be found practicable. Neither did the Holy Prophet overlook the importance of the proper education and bringing up of children. He laid special stress upon female education. He gave a promise of Paradise to those who take pains towards the physical, spiritual and moral uplift of their children, especially of girls. All these are factors which can create for man a Heaven upon this very earth.

Again he said :

> The better of you are those who are the kinder and better behaved towards their wives.[6]

He said that out of the ten pieties nine pertain to legitimate livelihood and the proper care and upbringing of wife and children.

So the Holy Prophet of Islam (May peace and blessings of God be upon him) has presented an all round best, complete and everlasting code of law with regard to domestic life. If people make it a point to lead their family life in accordance with the injunctions issued by him, they can ensure a life of deep tranquillity and peace of which the joy is enduring and endless—a joy the serenity of which rises superior to every vexation of life, every trouble, every care, and every sorrow.

Darul Mojahideen, Qadian. ABDUL LATIF, B.A.

6. *Jami-al-Sagheer*, Part I.

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THE SPIRIT OF ISLAMIC CULTURE—III

(Continued from our last issue)

It will be seen that the measure of the influence of Islamic culture on India has been very considerable. Muslim civilization in India has been in its turn greatly influenced by the culture of the Hindus, and in this there is nothing to be wondered at. Centuries of the closest contact and neighbourliness must needs bring about certain changes particularly in the social sphere. Many of the customs of the Hindus have been adopted by the Muslims. Such of them as are doubtless obnoxious to the orthodox, *e.g.*, saint worship may be deprecated by them. The fact, however, remains that the Muslim society has been considerably influenced. In the intellectual sphere, the influence is deeper than what appears on the surface. In the times of the Caliphs numerous books of value were secured from India and translated. By this means a good deal of Hindu philosophy also passed into Muslim literature. Some scholars hold the view that the origin of Sufism in Islam must be found in India. Late Salahuddin Khuda Baksh, who held this view, wrote ; " The proof of the Indian origin of that Iranian and Arab system of philosophy known under the name of Sufism, is to be considered as established, in view of the facts that have been placed on evidence, though it cannot be seriously doubted that Christian-gnostic and even Manichaean ideas have been largely worked into it." Dr. Tara Chand of Allahabad hazards the theory that " the conception of Nirvana, the discipline of the eight-fold path, the practice of yoga, and acquisition of miraculous powers were appropriated in Islam " ; and he thinks, Sufism in all probability might have been influenced by Hindu philosophy. Prof. Browne, however, thinks that certain resemblances existing between the Sufi doctrines and some of the Indian systems notably the Vedanta Sara, do not warrant the conclu-

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sion that they are of Indian origin. He thinks with Von Kremer, that it is likely enough that in later stages considerable influence was exerted by Indian ideas on the development of Sufism." Sufism, in its original purity, could not of course accept or assimilate doctrines of absolute pantheism or undiluted monism or even nirvana or spiritual quietism,—doctrines that are radically at variance with its essential principles. Whatever be the origin of Sufism, it cannot be disputed, and we are concerned at the moment with this aspect of the question only, that Sufis were held in the highest esteem in India as much by the Hindus as by the Muslims. The Sufis as a class played a silent, nevertheless important, part in popularising Islam amongst the masses, and by emphasising the universal brotherhood of Islam helped the establishment of cultural harmony in India.

The Muslims on their part were by no means slow in their endeavours to understand and appreciate the spirit of Hindu culture. The Muslim Emperors, patrons of learning as they generally were, encouraged the translation of Sanskrit works into Arabic and Iranian. Al-Biruni spent sixteen years in India to learn Sanskrit, and he wrote his *Tarikh-i-Hind*, a monumental work which gives description of the condition that prevailed in India in his time. He translated several Arabic books also into Sanskrit for the benefit of the Hindu readers. Abu Ma'shar Falaki also remained in India for ten years and acquired proficiency in Sanskrit. Under Feroz Shah Tughlak's orders a Sanskrit book on omens and divination was translated and named *Dalail-i-Feroz-shahi*. Sikandar Lodi had several Hindu works on Ayurvedic medicine translated. Mansur and Mamun took personal interest in the translation of books obtained from India. Yahya the Barmekide visited India and secured many rare books for translation. He was responsible for the second and improved translation of the well-known *Kaleela wa Damna*. Qazi Ruknuddin Samarkandi was an erudite Sanskrit scholar. Sultan Zainuddin, the ruler of Kashmere, established a Translation Bureau for translating books secured from Indian sources. The historian, Ferishta, bestows well-deserved

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praise on him for his literary talents and skill in Indian and Tibetan languages. An abridgement of the Mahabharat was written by Masih Sultan of Thaneswar, and it was named *Razm Namah*. Haji Ibrahim Sirhindi brought out beautiful translations of the Ramayana and Atharva Veda. Emperor Akbar evinced very great interest in the compilation and translation of Sanskrit and Hindi books. Although he did not know how to read and write Sanskrit, he had the books read out and the contents explained to him. In his time much of Hindu thought was conveyed into Iranian literature through translations. The courtiers enthusiastically imitated the Emperor, chief among them being the learned brothers, Abul Fazl and Faizi. The latter translated a Sanskrit work on Mathematics into Iranian. His translation of Bhagavat Geeta is stated to be very accurate. We read in *Tuzuk-i-Jhangiri* that Abdur Rahim Khan-i-Khanan whom we have already mentioned was exceptionally proficient in the Hindi language. He could write fine poems in Hindi. Ferishta himself translated the *Pharmacopea of the Hindus*, which is known as *Ikhtiyarat-i-Qasimi*. Emperor Jahangir loved the company of Pandits and learnt from them Hindu philosophy. In Aurangzeb's time Hindi received particular care and attention. There were many notable Hindi poets in his time, chief among them being Zameer, Dana and Abdul-Jaleel Bilgrami. Like Jahangir, Prince Dara Shikoh was a keen student of Hindu philosophy. He had an extensive knowledge of Sanskrit. In 1657 he completed the translation of the Upanishads and called the work *Sirrul Asrār*, *i.e.*, 'the Secret of Secrets'. Another great work which expresses his liberal mind *Majma-ul-Bahrain*, *i.e.*, the sangham of the two seas. This work purports to be a comparative study of Sufism and Vedantism. The number of Muslim writers in Hindi is too numerous to be mentioned in this paper.

The Hindus on their part were not slow to reciprocate the advances of the Muslims. They learnt Arabic and Iranian with avidity and made valuable contributions to the common literature. Raja Todarmal was a great Iranian scholar and encouraged the study

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of this language. Dhan, a reputed Indian physician, knew Arabic. His son translated a number of books on medicine from Sanskrit into Arabic. Chanakya, known by the Muslim writers as Shanuk, translated a number of books on medicine, astrology, and ethics into Arabic and Iranian. Another Arabic scholar was Pandit Bijhar who translated into Arabic certain standard works on politics.

It will be seen then that the foundations were broadly laid for cultural harmony. If the Hindus and the Muslims be true to the traditions of the Muslim times and work together to dispel the mist of ignorance which is hanging over their cultural life, it will generate that spirit of good will and understanding which is so much wanting in these days. What is needed today is the correct and sympathetic approach to each other's history, art, religion and culture. The Muslims should study the biographies of religious teachers of India like Srikrishna, Ramachandra, Buddha and the rest and learn to respect their memories and teachings. Their religious gifts to India have been extremely valuable and have gone a long way to elevate and chasten the culture of the Indians; in the same way the Hindus should respect the Holy Prophet of Islam and other divine messengers in whom the Muslims believe. Shortly before his death, the great founder of the Ahmadiyya Movement delivered to the country a memorable Message of Peace: "My dear countrymen, do not throw away these words of mine, but give them your deepest reflection. We live in one country and are one another's neighbours. Let us then live in such peace and friendship that we may be members of one body.....Are you then prepared, my friends, to take this step to lay the basis of the long desired union by accepting this principle of peace, *viz.*, that as we regard those Rishis and Avatars of yours, who are accepted and highly revered by millions of your people, as truthful and righteous servants of God, you also may in like manner believe with a sincere heart in the prophethood of our Holy Prophet Muhammad, upon whom be peace and blessings of God.....My countrymen, I

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entreat you to join with us in advancing towards that goal of peace and union towards which we have already started, and thus deal a death-blow to the hatred and ill-feeling which is eating away our country."

Mutual acknowledgment and appreciation of each other's religion and culture will undoubtedly create, as it has done in the past, an atmosphere of friendliness in India and lead to a better understanding between the two major communities. Despite unhappy incidents that have happened here and there, the consciousness has been growing in the country that the peace and progress of India on a permanent basis can be achieved only by the combined efforts of the Muslims and the Hindus.

In the building of the India of today the Muslims had no mean share. We may as well ask the question, in shaping the India of tomorrow, what part Islam is going to play? The Muslims have come to stay. The Providence in His Infinite Wisdom has linked the fortunes of millions of Muslims with this country. That 'dream in marble,' the inimitable Taj, and the numerous marvels of architecture which the Muslim rulers have left behind, bear an eloquent testimony to the permanent interest which the Muslims have retained in this country. They are no less patriotic than the Hindus, and are as deeply stirred by national impulses. True, they have other extra-Indian allegiances to uphold; but these need not be in conflict with the ideals of true patriotism. We have spoken elsewhere about the dangers of an exclusive nationalism. It is to be hoped that Islam with its international outlook will function as a healthy corrective by toning down the severities of aggressive nationalism fairly and will furnish a ballast to secure the stability of the ship of India.

Signs are already visible that at no distant date India will be called to fill the place which is due to her by virtue of her being the custodian of the hoary civilization of which she is justly proud. In the past, the great Hindu Community needed the services of Islam for bringing about a political and cultural unity in

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India. In future if India is called to perform, as she must be, an honourable part in the reconstruction of the world, she must harness to her own efforts the cultural and spiritual forces of Islam.

And yet Islam has a distinct part to play in another and a larger field. We are passing through the most terrible crisis in the history of mankind. Rights of nations to live an honourable life and to determine their future according to their own choice are being grossly violated. God's beautiful earth is being defiled and desecrated. The great civilization, the legacy of the past is going to pieces. Brutal force is carrying everything before it and is sweeping away the landmarks of the past. Fates of nations, great or small, are trembling in the balance. There is no peace in the world—neither on land, or in the sea, nor in the air. But the day of reckoning is bound to come sooner or later. After this armageddon has spent itself, the process of reconstruction of the world is sure to begin. Undoubtedly, to that reconstruction Islam has a definite contribution to make.

Speaking at Aligarh in 1938 Lord Lothian said, "Most Western people have been so preoccupied with speed and the pleasures of the five senses that they have not only lost the capacity for the simple life but have also lost any practical touch with the Infinite, with the Eternal, with all that religion purports to disclose. This decline in the authority of religion, the indispensable guide of man, the one source that can give moral purpose and notability and meaning to the life of man, explains, at least in part, why the Western world has given its allegiance in recent decades to new political gospels based on race or class, or has pinned its faith on a form of Science which admittedly is almost wholly concerned with advance on the material plane, with making life more complicated. And it explains also in part why Europe finds it so difficult to attain to that unity in spirit and life which would enable it to rise above the spirit of exclusive nationalism which is its principal bane today."

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As an effect of the evils Lord Lothian has enumerated—, Epicureanism, exclusive nationalism, and prostitution of Science to serve the nefarious ends of a civilization which has been divorced from religion—the world is rushing headlong to its own destruction. Like a ship swung out of her moorings and rudderless, the civilisation of today is helplessly buffeting the giant waves. It has gone out of control. In a helpless effort to save itself, it is floundering and flouncing in the bottomless sea. The one thing needful at this hour is the force to control it. Where is this force to come from ? It must come from religion : the soulless civilisation must get back its soul.

It is here that Islam must come to the rescue of civilisation. It can alone deliver the goods. It can alone offer the solution of the great riddle ; for, it holds in its hands the key to that solution which is Religion. In the Middle Ages, when an intellectual paralysis crept over a great part of the world, Islam proved itself the saviour of civilisation in that it protected the intellectual wealth of ages from the ravages of time and passed it on to Europe, greatly improved and enriched. In future—in the near future, let us hope—it must again play the same rôle of the saviour of civilisation, not, as in the past, intellectually alone, but morally and spiritually. In its hands Islam must hold aloft the standard of peace and progress round which a groaning world will rally, a standard which must on its green ground bear for the warring world the symbol of spiritual unity and cultural harmony.

(Concluded)

ATA-UR-RAHMAN

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ETERNITY OF HELL AND THE QURAN

In the February issue, we discussed the question whether in the light of the *Hadith* Hell could be regarded as eternal and everlasting, and showed that not only the Traditions of the Holy Prophet but numerous earlier Islamic Scholars also agree with the view held by the Ahmadiyya Community that Hell is absolutely not eternal. The need of taking up *Hadith* and the earlier Islamic authorities first was due to Mr. Robson's claim that neither the *Hadith* nor the Islamic scholars supported the Ahmadiyya view. Now let us draw Mr. James Robson's attention to the Holy Quran, the final and decisive authority for the Muslims. An impartial study of the following arguments, which are only a few out of so many given in the Quran, will definitely prove that the Ahmadiyya doctrine represents the true and real spirit of Islam.

The Holy Quran says :—

فاما الذين شقوا ففى النار لهم فيها زفير' و شهيق۔
خالدين فيها ما دامت السموات و الارض الا ماشاء ربك ۔ ان ربك
فعال لما يريد ○ وامالذين سعدوا ففى الجنته خالدين فيها
ما دامت السموات والارض الا ماشاء ربك ۔ عطاء غير مجذوذ ۔

"So as to those who are unhappy, they shall be in fire, for them shall be sighing and groaning, abiding there as long as the heavens and earth endure, except as your Lord please; surely your Lord is the mighty doer of what He intends. And, so as to those who are made happy, they shall be in the garden, abiding in it as long as the heavens and earth endure, except as your Lord please, a gift which shall never be cut off.[1]"

Here we see that although the words (الا ماشاء ربك) "except as your Lord please" have been used both for the Hell and Heaven, a definite and very important

1. Surah, Hood, 108, 109.

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distinction has been made between them. For Hell the words ان ربك فعال لما يريد have been used, the meanings of which have been emphasized and stressed by inserting the words of إن and فعال in it. Naturally, the question arises if God did not wish to fulfil the promise, implied in الا ماشاء ربك, of making Hell non-eternal, was there any need to lay so much stress upon it by saying ان ربك فعال لما يريد (surely your Lord is the doer of what He intends). There can be no doubt about the fulfilment of the exception when God has expressed his intention in such emphatic words. Our view is fully proved when we see that such words, on the other hand, have not been used in the Holy Quran about Heaven. Rather, on the contrary, God describes Heaven as عطاء غير مجذوذ, *i.e.*, a gift which shall never be cut off. This verse is quite decisive in the matter. In both the cases, that is, Hell and Heaven, God says that He will do what He intends. But, in the case of Heaven He openly declares His intention that this gift shall never be cut off, while in the case of Hell He says that He will certainly fulfil His intention of making it only of a limited duration.

This is not the only place where the Quran has distinguished Heaven from Hell by expressing the former as a gift which shall never be cut off. There are so many other verses where the Quran describes Heaven as غير ممنون, that is, it is a reward which shall never be held back. No such words have been used for Hell.

Still another proof is the following :—

و لوشاء ربك لجعل الناس امة واحدة ولا يزالون مختلفين
الا من رحم ربك ولذلك خلقهم .

"And if your Lord had pleased, He could have certainly have made people a single nation, and they shall continue to differ except those on whom your Lord has mercy ; and for this did He create them."[2]

2. Surah Hood : 118.

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After saying "except those on whom your Lord has mercy" He says that He has created human beings for the same purpose of being merciful upon them. This interpretation should not be taken to be peculiar to the Ahmadiyyah Community; Mr. Robson's opinion that Islamic scholars have not been in agreement with this view is not correct. This view is held by Ibn Abbas, Mujahid, Zahak, and Qattadah quoted in Ibn Kasir, and by Taaus quoted by Ibn Wahb. The same interpretation has been held by many other scholars reference to whom has been made in *Durre Mansoor*. We may be permitted to ask Mr. Robson whether the creation of man could be described as being under the Lord's mercy if mankind was to be thrown into Hell till eternity? Certainly, this verse is a strong proof of the Islamic belief that Hell is not eternal.

Let us take another verse of the Holy Quran :—

عذابی اصیب به من اشاء و رحمتی وسعت کل شیئ

"My chastisement, I will afflict with it whom I please, and my mercy encompasses all things."[3]

This verse gives definite and conclusive proof of God's attribute of mercy ruling over His other attributes. This verse means that even if God's chastisement comes to any one, God's mercy shall be there to rescue him after a period determined by God in His wisdom. Had Hell been eternal, it could not be possibly said that His mercy encompasses every thing. The temporary period of time appointed for Hell will evidently be for a man's reformation from his sinfullness, of which the happy end will be admission into Heaven by the grace of His mercy.

Still at another place the Holy Quran has described Hell as a mother[4] (فامه هاوية) of the people who shall be put in it. Now a baby is not kept in the mother's womb for ever. He is there till his body gets sufficiently strong. Similarly Hell is to serve residers therein as a mother, keeping a soul in it till it is made fit for life in the pure sphere of the Heaven.

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3. Surah A'rāf, 156.
4. Surah Al-Qāri'ah, 9.

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The Quran describes the period of the duration of Hell as احقاب. Mr. Robson has taken this verse into consideration but he holds that (احقاب) "ahqāb" does not mean a limited period of time. In his opinion it rather gives the sense of an indefinite time which may lengthen into eternity. But it would appear that he has not given sufficient thought to the word احقاب which is the plural of حقب (*huqb*). Now there was, evidently, no need to use Ahqāb (احقاب) in the plural when (حقب) meant such an indefinite time. Its usage in the plural form points to the underlying reality that only a limited period of time is implied in حقب. When we consult *Aqrab-ul-Mavārid*, it tells us that Huqb حقب is a period of eighty or more years. In the light of these meanings we can interpret ahqāb as centuries but never as an endless period of time. Moreover, the fact also needs consideration why the plural number of Huqb حقب has been used here from the measures of قلت جمع. This, we suggest, has been done only with the intention to imply that the number in question is a limited one. In fact the measure is used in Arabic generally for the plural numbers from three to nine.

I hope Mr. Robson, in the light of these arguments, will reconsider and revise his opinion in this regard.

KHALIL AHMAD NASIR, B.A.

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APOSTASY IN ISLAM

It is alleged by the hostile critics of Islam that Islam prescribes the death penalty for the apostates. Nothing is farther from truth. We wish these critics would quote some Quranic verse to support their allegation. Vague statements and general assertions are faulty logic and risky argument. This unfortunately is the characteristic feature, however, of Christian missionary writings against Islam.

Why should apostasy in Islam be the theme of a portion of missionary discourses? The answer is not far to seek. By this a diversion is sought to be created in the minds of the simple public from the blood stained records of methodical tortures in which ministers of the various sects of Christianity, before the dawn of Rationalism, excelled one another. That apostasy from a faith entails death is a Christian tradition; it was never countenanced by Islam.

Islam respects individual opinion and encourages private judgment. The Holy Quran says, "Let there be no compulsion in religion." What wisdom lies concentrated in this one text of the Quran! In the face of this wholesome injunction, it requires a special degree of impudence to urge that Islam punishes any one for conscience's sake. There is nothing in the Holy Quran sanctioning the death of a man for changing his religion.

If a man, once having embraced the faith of Islam, should be so foolish as to renounce it, he must be dealt with in the Highest court in the life to come. We Muslims have no right to kill him, for that would be murder. Islamic law is based on the Holy Quran and in none of the pages of that Holy Book are to be found any punishments prescribed for the apostates, except the suffering which they must undergo *in the next life* for dying in unbelief. Their punishment begins after death. If the apostates were to be punished

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with death *in this life* the verses of the Holy Quran on this point would be differently worded. The Holy Quran deals directly with the subject of apostasy and makes mention of its consequences. Note the following verses :—

> "And they will not cease fighting with you until they turn you back from your religion if they can and whoever of you turns back from his religion, then he dies while an unbeliever—these it is whose works shall go for nothing in this world and the hereafter and they are the inmates of the fire, therein shall they abide" (2 : 217).

The persons spoken of in this verse are apostates, those who "turn back from their religion". The Quran does not say that the apostates should be put to death or divested of all their rights. It simply says that their works shall be of no avail and that they shall suffer in hell for their turning away from the true path. They are spoken of as dying a natural death.

Again the Holy Quran says :—

> "O you who believe ! whoever from among you turns back from his religion, then Allah shall bring a people ; He shall love them and they shall love Him, lowly before the believers, mighty against the unbelievers. They shall strive hard in Allah's way and shall not fear the censure of any censurer. This is Allah's grace. He gives it whom he pleases and Allah is Ample-giving, Knowing" (5 : 54).

Here too no punishment is prescribed for apostates. On the other hand it is laid down that, if any one renounces the faith of Islam, the Muslims should not be grieved thereat, for in his place a whole people would be brought into the fold of Islam. I quote another verse of the Holy Quran for further elucidation —

> "He who disbelieves in Allah after his having believed, not he who is compelled while his heart is at rest on account of faith, but he who opens his heart for unbelief, on these is the wrath of

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Allah and they shall have a grievous chastisement. This is because they love this world's life more than the hereafter—No doubt that in the hereafter they will be the losers" (16 : 105—107).

In this verse only suffering in the next life is mentioned as the requittal of going back to un-belief. And then again :—

"Surely those who disbelieve after their believing, then increase in unbelief, their repentance shall not be accepted and they are those that go astray" (3 : 89).

If death was the punishment of an apostate, how could the unbelief *increase* if his first denial was to be attended with the death punishment. The following verse is final and very instructive too :—

"Surely as for those who believe, then disbelieve, again believe and again disbelieve, then increase in disbelieve, Allah will not forgive them nor guide them in the right path" (4 : 137).

If the apostates from Islam had to meet capital punishment, how could they survive to become Muslim again and then to apostate once more. These are the only verses in the Holy Quran relating to apostasy. It will be seen that in none of them is any punishment prescribed for the apostates except the suffering which they must undergo in the next life for dying in unbelief. And why should Islam prescribe punishment in the life after death for those who according to its teachings die in unbelief ? The answer is not far to seek. Do not our actions proceed from our beliefs ? Good beliefs undoubtedly lead to good actions and bad beliefs to wrong deeds which undoubtedly bring down divine wrath. Islam wants us all to have good beliefs so that we may do righteous deeds.

It is, therefore, clear beyond any shadow of doubt, that the teachings of the Holy Quran do not give the slightest vestige of support to the allegation which has been made by some unjust critics of Islam that Islam prescribes the death penalty for apostates. The fact of

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the matter is that those who spread such false reports are either deliberately misrepresenting the matter for interested motives, or it is due to ignorance on their part. In the latter case they are pardonable; but in the former they richly deserve the condemnation of the whole civilised world.

Ajnala,
District Amritsar.

ZAHUR DIN BUTT,
B.Sc., LL.B.

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A NON-MUSLIM SCHOLAR'S TRIBUTE TO AHMAD

[This address was delivered sometime ago by Mr. Chatterjee, Bar.-at-Law, and one of the most prominent public men, in a meeting in Calcutta over which he presided. Now that Sir Stafford Cripp's proposals have brought the question of Hindu-Muslim unity once more to the fore, it is well if we give adequate and sympathetic thought to the matter as Mr. Chatterjee has done in this address.—*Ed.*]

I consider it a very great privilege to be put into the chair at this conference. Believe me, I speak from the deepest part of myself when I say that the salvation of India waits upon the joint efforts of the Ramakrishna Mission and the Ahmadiyya Organisation in her cause. Both these bodies have the same catholicity of outlook, the same deep-grained reverence of the different faiths professed by mankind, on the basis of which alone India's Hindu, Muslim and Christian children can hope to build up that New India whose dawning light fringes our eastern skies.

To our Motherland's immense misfortune there are disbelievers and unbelievers in the two principal communities who love to imagine a dividing line between them where none exists, who revel in the thought of digging a deep and impassable trench between the two. The texture of their thinking is : Muslim is Muslim, Hindu is Hindu, and ne'er the twain shall meet. They seem to derive much happiness from this feeling of separatism. They are incapable of thinking of India except in terms of their respective communities. They cannot see the wood for the trees ; they are incapable of glimpsing the vision of an India mothering her Hindu and Moslem sons and daughters with the same care and sacrifice, and being loved and served by them all together.

And yet one can see the truth as plainly as the Sun and the Moon that there is no salvation for India unless her Hindus and Muslims agree to live together in

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India, and for India, on the basis of mutual esteem and affection. I have spoken on this theme so often that I am not going to take up your time by elaborating it this evening. Let us rather look into the problem of how to promote this much-desired mutual respect and goodwill on the part of the two communities. Now, strangely enough, the animosity fanned by the communalists on either side springs from an unforgiveably antagonistic outlook on each other's religious faith. It strikes me that if Hindus and Muslims could be inoculated with a deep and genuine feeling of respect and reverence, each for the other's religion, then the ground would be cut away from under the communalists' feet, and the era of collaboration between the two would set in as quick as thought.

There is not the smallest reason why we Hindus and Muslims should not reach this consummation.

My thought was first turned in this direction by two remarkable articles, entitled "Need of the Hour" and "Where Hinduism and Islam Meet" respectively, contributed in the May and June issues of *Probuddha Bharata* by its gifted Editor in the year 1938. I would earnestly request the authorities of the Ramakrishna Mission to reprint these two thoughtful and inspiring articles in an appropriate form, and distribute them broadcast all over India. The Editor of this journal aptly points out the broad similarities of creed and doctrine between the two faiths, a study of which reduces the current Hindu-Muslim squabbles to an absurdity. I earnestly appeal to every right-minded and patriotic Hindu and Muslim to read these two monographs and make their contents into an essential part of their mental and moral equipment.

The religion of Islam, like other religions, divides itself into two principal parts, Faith and Practice. What is the very first article of its faith? The Unity of Godhead—there is no God but Allah. Is not this unity the basic conception of Hinduism? does it not underlie all our diverse creeds and worships? "He

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who is the Father of us all, the Procreator, the great Providence. He who owns the whole universe. He is One." (Rig. Veda, X : 82.3). It overwhelms one like a revelation to discover identical modes of reasoning and expression in the Quran and the Vedas and the Upanishads. I must limit myself to just a few quotations. Let me express the hope that some Indian scholar will find it worth-while to publish a book of parallel passages from the Quran and our scriptures, just as the late Mr. Mohini Chatterjee published his memorable book of paralllel passages from the Bible and our sacred books.

Take the following from the Quran : " No vision taketh in Him, but He taketh in all vision. The eyes see not Him, but He seeth the eyes. He is the subtle, the All-informed." (Sura 6, verse 103). Next, the Brihadarnyaka Upanishad (3, 8, 11) : " It is the seer, but is not seen ; It is the hearer, but is not heard ; It is the comprehender, but is not comprehended ; It is the thinker but is not thought." Let me take another striking thought conveyed in imagery. The Quran : " If all the trees that are upon the earth were to become pens, and if God should after that swell the sea into seven seas of ink, His words would not be exhausted " (Sura 31, verse 26). The Mahimnah Stotram : " O Lord, if the blue mountain be ink, and the limitless ocean the inkstand, if the branch of the celestial tree be the pen, and the earth one sheet of paper,—if the goddess of learning writes for endless time with such a pen, even then the limit of thy qualities, O Lord, will not be reached." We shall await with anxiety the coming of the scholar into this fruitful field of research. You will, in the meantime, find many other similar excerpts in the two articles I have mentioned.

When we look into the remaining principal items of the Quranic faith—faith in Angels, faith in Scriptures, faith in the Prophets and faith in Predestination, we find very close parallels thereof in our Hindu faith. The differences in modes of thinking and utterance occurring at places will be found on ultimate analysis to

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be those of degree and *not of kind*.

Coming to the five fold practices of Islam, in the next place, we discover the similarity between them and Hindu practices in the mere retailing of the former. What are they? (*i*) Recital of the Kalima (confession of faith); (*ii*) Ablution and Recital of prayers; (*iii*) Fasting in the month of Ramzan, and on other special occasions; (*iv*) Alms giving; (*v*) Pilgrimage to Mecca. We Hindus go through identical courses of conduct in the practice of our religion.

Some follower of Islam may at this stage get up and cry out "What about the idolatory or image-worship of the Hindus? how can any Muslim tolerate that either in thought or deed?" I would answer such a questioner in the words of the Rasul himself: "Do not talk disrespectfully of even the idols of others." No true adherent of Islam but shall obey that injunction implicity. Those who wish to look deeper into the matter will do well to go through Sir S. Radhakrishna's exposition of image-worship in *The Cultural Heritage of India*.

And then we come to the most marvellous circumstance that in their ascent to heights of contemplation and spiritual experience the mystics of both the persuasions visioned Reality with the identical inner eye. What does the great Sufi Hallaj say? "I am the Truth, I am He whom I love; and He Whom I love is I." Let us hear Jami; "All was one; there was no duality, no pretence of 'mine' or 'thine'." Every Hindu acquainted with the thoughts of the seers of his own faith will catch the reverberations in those words of their experiences and utterances.

In the face of this kinship of the spirit binding the Hindu and Muslim, can we for one moment tolerate the fratricidal folly of those members of the two communities who want to remain at daggers drawn? Is there an Indian, Hindu or Muslim, so dead in his inner depths that he can stand before the Taj without feeling

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a thrill of joy and pride, without an overpowering sense of the glory that was India? Well, lying at the core of that ineffacable feeling is the fact that that incomparable monument of beauty sprang up and poised itself in the air from the base of a joint self-dedication of Hindu and Moslem artists and artificers to the task of its upbuilding. Is it not obligatory on us, Hindus and Muslims, living in the twentieth century to build together the greater Taj of a United India?

I would further beg leave to invite my countrymen's attention to the fact that Hinduism and Islam are alike penetrated by an abiding spirit of tolerance. It is a slander on the Prophet of Islam to say or suggest that he brought intolerance into the sphere of religion. Listen to the trumpet-call to toleration emanating from the heart of the Quran. "If thy Lord had pleased, verily all who are on the earth would have believed together. What! wilt thou compel men to become believers?" (Sura 10, verse 99). "Say thou, I worship not that Ye worship, and ye do not worship that which I worship; neither shall I worship what ye worship; neither ye worship what I worship; to you be your religion, to me my religion" (Sura 109, verses 1—6). "If God had pleased, He had surely made you all one people; but he would test you by what He hath given to each. Be emulous then in good deeds. To God shall ye all return, and He will tell you concerning the subjects of your disputes." (Sura 51, verse 53.) "To every one of you have we given a rule and a beaten track." (Sura 5 verse 52.) "Our God and your God are one God, and after Him we all strive." (Sura 29, verse 45.) Is there any room left for intolerance on the part of a follower of Islam?

It is trite knowledge that Hinduism is drenched with the spirit of tolerance. A few citations will suffice. "The Truth is one; Sages call it by various names." (Rig. Veda 1, 164, 46.) "Whosoever cometh to Me through whatsoever form, I reach him. O Partha! all men are struggling along paths which in the end lead to me." (Geeta IV: II.) "Like different

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streams coursing through straight or zig-zag channels, losing themselves in the end in the one fathomless deep, men treading the different paths of religions in the manner of their differing tastes, reach Thee in the end, O Lord, the One resort of all." (Mahimnah Stotram).

It ought not to be difficult for us now to grasp the significance of the singular fact that Shree Ramakrishna Paramhansa Dev, the last Prophet of Hinduism, embraced in turn the Islamic and Christian faiths, put himself through the spiritual exercises of both the Churches, and then emerged therefrom to proclaim to the world, in the light of his inner realisation, the underlying unity of Hinduism, Christianity and Islam.

We can equally understand how and why the call sounded in the ears of the Founder of the Ahmadiyya Movement—the pure-souled follower of the Holy Prophet—to go forth preaching the gospel of unity between Hindus and Muslims. Being a pure vehicle of God, he heard the cry of Islam, the message of his Master, commanding tolerance with His trumpet-tongue. Your organisation already counts lakhs within its tent, and shall, on the great day of God's ordaining, take the whole of Islamic India by storm. The one thing to be confidently predicated of our Islamic countrymen is their living faith in the Holy Quran. And as day follows night, so shall they turn from intolerance to tolerance as soon as the word of the Rasul of God insisting on tolerance is brought home to them. This is the great and blessed task awaiting fulfilment at your hands. I wish you godspeed from the bottom of my heart.

The message of unity promulgated by Paramhansha Dev has already sunk deep into the heart of the Hindus. The communalism affected by some un-Hindu Hindus is like unto the scum that comes floating to the surface in the process of purification. It has but an evanescent existence, and is doomed to elimination from the

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Hindus' real life, inter-penetrated deeply, as it is now, by the spirit of the saint of Dakshineshwar and of Vivekananda. The latter has left us his message of Hindu-Muslim unity in words of undying fire.

Press on, my friends of the Ahmadiyya Movement! This is my request, my prayer, and exhortation to you. Your Founder has lighted a fire that shall soon burn intolerance to ashes.

I conclude by offering my humble salutation to the memory and living spirit of Hazrat Mirza Ghulam Ahmad of Qadian.

Calcutta. B. C. CHATTERJEE.

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DIVINE LOVE

Re-expressed from *Durr-i-Thameen* (*Farasee*)—*Ed.*

O Love!

What marvels hast thou
Shown to those
Who put their lips
To thy intoxicating cup!
For to them
The burning pain of wounds
Inflamed,
And the balm
Which soothes that pain,
Thou markest all the same—
For both are
Equally sweet.

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With thy breath
Everything is afire—
Everything in the Universe,
Everything in this nearer life,
And everything
In the metaphysical realms
Beyond it :
Wherever thy darts have found
Their mark,
The lovers heart doth melt
And burn in the fire
Of its own intensity ;
And the wild and feverish search
Begins,
Which ends only when the baser metal
Transmutes itself
Into Gold.

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A

Humble grain of sand,
In a single flash,
Thou makest as bright
And beautiful
As the glorious sun :
O, How many insignificant
Specks of Dust,
Like me,
Thou hast changed into
Brilliant flashing Orbs
Of wonderful Light !

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By

Means of which miracle
Dost thou work
This Impossible Change!
That by a single
Manifestation of thy bounty
The Door of Retrogression
Is finally closed;
And the Gates are thrown
Wide open to those
Who wish to enter.
And for these, thereafter,
The Road lies clear
And straight andeasy—
Even unto the final
Goal.

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Indeed,
The wise and the wary,
When they come under
Thy spell,
They become wreckless
And mad.
O, how numerous are the pillars
Of this care and caution—
Of this worldly wisdom—
Which thou so often
Hast sent tottering to
The ground!

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MISSION NEWS

Post-War World-Reconstruction

Unprecedented success attended the proceedings of a Meeting held at 5 P.M. on Sunday the 15th February, 1942, at the foot of the Octerlony Monument under the auspices of the Calcutta Ahmadiyya Anjuman when Maulvi Ziller Rahman, Ahmadi Muballigh, spoke on the "Post-War World-Reconstruction".

Whereas the previous prophets, said the speaker, had been sent to different ages to cater to their particular needs, the Holy Prophet Mohammad had been sent to unite the whole of humanity under the banner of the One True God, in one indissoluble bond of Universal Brotherhood, so that all feelings of mutual distrust and suspicion, of hatred and alienation, which had divided humanity into warring camps, thirsting for the blood of their fellow-brethren, might be uprooted for ever and the "Kingdom of God"—the golden Millenneum which had been announced by successive previous Prophets, especially Hazrat Isa, the Prophet for the Israelites, might be ushered in. To-day, said the speaker, many racial groups, in their eagerness to further and promote their selfish ends and to aggrandise themselves, had been worshipping various "isms", such as Nationalism, Socialism, Bolshevism, etc. The result was that they had adopted such economic, political and racial doctrines as have given rise to the present-day world-wide-war which is causing havoc and destruction on a gigantic scale never before witnessed in the

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history of the world. It is the teachings of the Holy Prophet Mohammad and the Holy Quran on the One True God, and the Islamic Concepts of racial equality and economic justice that alone can restore peace to this troubled earth, concluded the speaker.

The speech lasted for one hour and hundreds of Non-Moslems and Non-Ahmadies, besides a large number of Ahmadies, were deeply impressed.

One God, One Humanity

The second speech of the series was delivered by the same speaker on Sunday the 22nd February, 1942, at the same place. Stressing the necessity to abolish all distinctions and discrimination in treatment due to the pursuit of different avocations, the speaker said that Islam recognised no such thing, the basis of all honour in Islam being founded on righteousness, piety, and the fear and love of God, and not on birth and race. Continuing the speaker said that today thinkers and statesmen throughout the world were crying for one "Federal World State". But, said the speaker, the Holy Prophet Mohammad had realised this necessity about fourteen centuries ago and invited humanity to gather under the banner of One God, One Prophet and One organization of the faithful headed by the Khalifa.

If, said the speaker, humanity had responded to this earnest call from the desert, and affected the federation envisaged by the Prophet, the forces of evil and darkness that have been let loose upon the earth today would have remained confined within their

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proper quarters and humanity would have been saved the destruction of life and property and carnage and slaughter that are being enacted today on such a vast and unprecedented scale.

The speech lasted for full one hour and deeply impressed the audience who numbered hundreds and consisted, as usual, of Non-Ahmadies and Non-Muslims besides a large number of Ahmadies, including the Ameer Saheb.

Synthesis of Religions

In the absence of Maulvi Zillur Rahman, Ahmadi Muballigh, who had proceeded to Brahmanbaria in East Bengal to address a series of Conferences which have been organised by different local Ahmadiyya Anjumans there, the third lecture of the series at the Calcutta Maidan was delivered by Maulvi Daulat Ahmad Khan Khadim, B.L., Secretary, Dawat-o-Tabligh, Calcutta Ahmadiyya Anjuman, at 5-30 p.m. on Sunday the 1st March, 1942.

The scheme for a "New World Order" for the post-war reconstruction of society at present advocated by political philosophers and publicists, said the speaker, could not be complete unless it incorporated the idea of synthesis of religions as adumbrated in Islam. "All have believed in Allah and angels, and Books and Prophets (and have declared) we make no discrimination against any one of the Prophets" and "Surely, we have raised in every nation a Prophet who said: Worship Allah and abstain from the worship of idols", are the teachings of the Holy Quran and the Holy Prophet, which require Muslims to believe in all the Prophets,

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Avatars, Munis and Rishis such as Ram, Krishna, Buddha, Confucius, Zoroaster, in the same way in which they have to believe in the Holy Prophet, Jesus or Moses (Peace be on them all). It is teachings such as these which alone can ensure among followers of different faiths the feeling of spiritual affinity and equality required to uproot all sense of the superiority complex in matters religious found among Jews, Christians and Arya Samajists who seem to think that it is they alone who have been given guidance from God in the form of revelation while the rest of humanity have been for ever debarred from such favours from the Supreme Being. Unless this superiority complex was uprooted there could never be religious peace. But, said the speaker, the teachings of Islam alone on this point can bring about this happy consummation. The framers of a scheme of World Federation, said the speaker, would therefore do well to bear this point in mind.

The speech lasted for one hour and the audience again numbered several hundreds and were deeply impressed. Ameer Saheb and other brethren of the community also attended the meeting.

Prophet Day Meeting 1942

At a general meeting of Ahmadies held that very evening at the Darut-Tabligh at No. 1 Wellington Square, with Ameer Saheb in the Chair, it was decided to hold the Prophet Day Meeting as declared from the Headquarters, and a budget was accordingly framed on the basis of expenses incurred on the last occasion.

The Meeting further elected Maulvi Mohammad Abdul Hafiz and Mian Dost Mohammad Shams as

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representatives of the Calcutta Ahmadiyya Anjuman to the forthcoming Majlis-i-Mushāwarat to be held at Qadian during the ensuing Easter holidays.

Private Visits for Tabligh Purposes

During the period under review, Maulvi Zillur Rahman, M. A. Hafiz and M. Mohammad and the undersigned visited the Secretary, Y.M.C.A., at Russel Street whom we gave some literature on the Movement. One Mr. Fox who has been delivering a series of lectures on the "Second Coming of Christ" was also visited in this connection. On Sunday the 15th February, 1942, Maulvi Saheb with Maulvi M. A. Hafiz and Maulvi Mohammad went to the gentleman by special engagement and learnt from him how he developed his theory. The trip was very interesting.

Brethren of the Jamā'at are requested to pray to Allah to grant us success in our Tabligh efforts.

Dated, 12-3-42.

D. A. K. KHADIM,
Secretary, Dawat-o-Tabligh,
Anjuman-i-Ahmadiyya,
Wellington Square, Calcutta,

If you are a believer in the glorious past and the no less glorious future of

HINDUISM

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